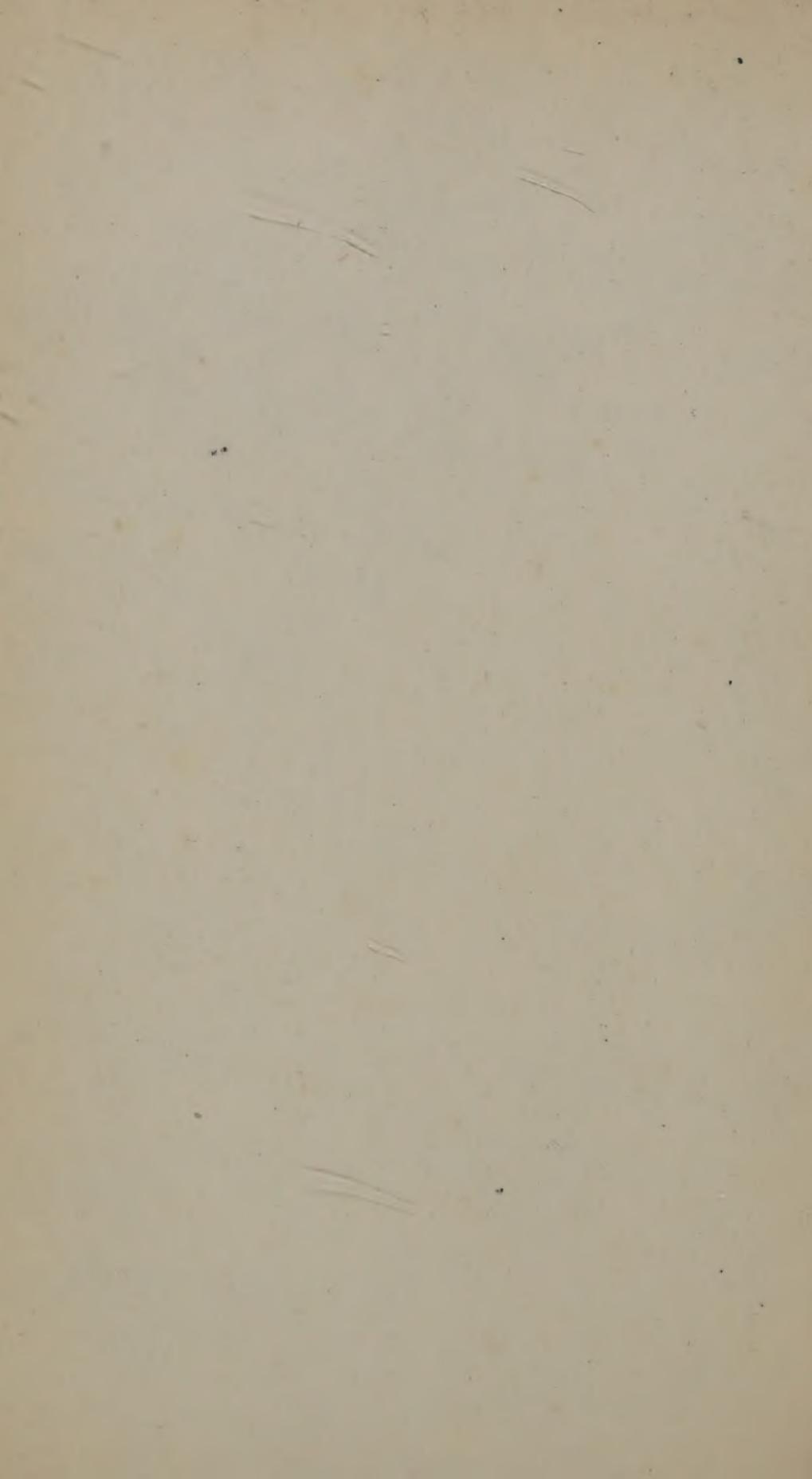


The Parish Priest on Duty

The Sacraments

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THE PARISH PRIEST ON DUTY
(THE SACRAMENTS)

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THE PARISH PRIEST ON DUTY

A PRACTICAL MANUAL FOR PASTORS, CURATES,
AND THEOLOGICAL STUDENTS PREPARING
FOR THE MISSION

BEING A BRIEF SUMMARY OF THE PRESCRIBED MANNER
OF ADMINISTERING THE SACRAMENTS, THE SERVICE
OF THE DEAD, AND SUNDRY OTHER PASTORAL
FUNCTIONS IN ACCORDANCE WITH THE
ROMAN RITUAL

(*THE SACRAMENTS*)
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The Cincinnati Bible Seminary
BY

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Professor of Theology at Overbrook Seminary

New, Revised Edition

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✠ JOHN M. FARLEY,

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"And the Ministry was prepared: and the Priests
stood in their Offices." — II PARALIP. xxxv. 10.

CONTENTS

	PAGE
THE LITURGY OF THE SACRAMENTS	11
I. THE OBLIGATION OF THE ROMAN RITUAL	11
II. THE MINISTER OF THE SACRAMENTS	12
III. BAPTISM	14
<i>A.</i> Baptismal Water	14
<i>B.</i> The Holy Oils	17
<i>C.</i> The Ceremonies of Baptism	19
<i>D.</i> Baptism of an Infant	22
<i>E.</i> Baptism of Several Infants together	30
<i>F.</i> Baptism of Necessity	31
(<i>a</i>) in the church	32
(<i>b</i>) outside the church	32
<i>G.</i> Supplying the Rites of Baptism	33
<i>H.</i> Baptism of Adults	34
<i>I.</i> Converts	36
(<i>a</i>) already validly baptized	36
(<i>b</i>) doubtfully baptized	43
(<i>c</i>) not baptized	45
(<i>d</i>) profession of faith	45
IV. PENANCE	53
<i>A.</i> Confession	53
<i>B.</i> Manner of Absolution	58
<i>C.</i> Absolution from Excommunication, Interdict, Suspension, Irregularity	61

	PAGE
V. THE HOLY EUCHARIST	63
A. The Tabernacle	64
B. The Pyx (Ciborium)	67
C. The Lamp	68
VI. MINISTRATION TO THE SICK AND DYING	69
A. Visitation of the Sick	69
B. The Blessed Sacrament for the Sick	71
C. Carrying the Blessed Sacrament to the Sick	73
(a) in the church	73
(b) in the room of the sick	74
(c) Manner of carrying the Blessed Sacrament	75
D. Communion solemnly administered to the Sick (<i>ex devotione</i>)	83
E. Private Administration of Viaticum	86
F. Viaticum in Cases of Imminent Death	88
G. Distribution of Communion outside the Mass	89
H. Communion immediately before or after Mass	92
VII. EXTREME UNCTION	93
A. Holy Oils	93
B. The Anointing	94
C. Preparation	95
D. Extreme Unction in Case of Immi- nent Death	100
E. Extreme Unction in Contagious Diseases	102
F. Administration of Viaticum and Ex- treme Unction together	104

	PAGE
VIII. THE APOSTOLIC BLESSING "IN ARTICULO MORTIS"	106
IX. THE "COMMENDATIO ANIMÆ" AT THE HOUR OF DEATH	109
X. RITES FOR THE DEAD	111
A. Funeral Obsequies	111
B. Place of Burial	113
C. Time of Burial	115
D. The Funeral Mass	117
E. The Office of the Dead	117
F. Customs	118
G. Solemn Exequies	120
(a) Preparation	120
(b) in the church	121
(c) in the cemetery	123
H. The Absolution of the Corpse	125
I. Funerals of Children	125
XI. THE CELEBRATION OF THE SACRAMENT OF MATRIMONY	127
A. The Ceremonial	127
B. Solemn Blessing of Nuptials	131
(a) in the Mass	131
(b) in forbidden times	134
C. Mixed Marriages	136
XII. THE BLESSING OF A MOTHER AFTER CHILDBIRTH (CHURCHING)	138
XIII. "DUPLICATING" OR SAYING TWO MASSES	140

THE PARISH PRIEST ON DUTY

THE LITURGY OF THE SACRAMENTS

I

THE OBLIGATION OF THE ROMAN RITUAL

1. **The Roman Ritual is obligatory:**

(1) Wherever it has once been introduced;

(2) wherever there has been no other ritual legitimately in use;

(3) wherever the previously authorized rituals have been in any way changed since the Council of Trent (A.D. 1563).

2. **Does the obligation of following the Roman Ritual in the administration of the Sacraments bind in conscience?**

In solemn and public administration, the use of the Roman Ritual binds *sub*

12 THE MINISTER OF THE SACRAMENTS

gravi, or *sub levi*, according to the more or less serious nature of the change or omission.

3. Are the rubrics which do not refer directly to the administration of the Sacraments equally binding?

They are directions rather than precepts, but their neglect may constitute a *grave peccatum* if they are set aside through contempt or in such a way as to give scandal.

II

THE MINISTER OF THE SACRAMENTS

1. The minister of the Sacraments is, in regular order:

(1) The pastor (or whoever legitimately takes his place);

(2) any priest approved by the Ordinary;

(3) any priest, in case of necessity.

2. What conditions are required in the priest, preparatory to the worthy administration of the Sacraments?

- (1) Purity of heart;
- (2) cleanliness of body, and of the materials which serve him in the administration of the Sacraments;
- (3) a thorough knowledge of the ceremonies, and of their significance;
- (4) that he have assured himself that the persons to whom the Sacraments are to be administered are properly instructed, so that the meaning of the sacred rites, and the obligations contracted by the reception of the sacramental graces, are perfectly understood.

3. What is required of the priest during the administration?

- (1) *Attention*;
- (2) the proper (at least virtual) *intention*;
- (3) that he *pronounce* the words distinctly;
- (4) that he perform the ceremonies not only with inward devotion, but also with becoming outward *reverence*.

4. What does the priest do after the administration?

(1) Directs the recipient to make thanksgiving;

(2) registers the names (in cases where the rules of the Church prescribe it).

III

BAPTISM

A.—BAPTISMAL WATER

1. What is the “valid” material for baptism?

True (natural) water.

2. What is the “prescribed” material?

(1) Baptismal water (specially blessed) in

(a) all solemn baptisms;

(b) all private baptisms, if administered by a priest, or deacon, unless it cannot be easily procured.

(2) Holy water or common water in all baptisms administered by a lay person,

that is, when it is necessary to baptize a child because it is in danger of death.

(3) Even doubtful water may be used in cases when no other water can be procured.

3. Where is the baptismal water kept?

In a font, which must be:

- (1) Clean;
- (2) of solid material;
- (3) of a becoming form suited to its special purpose;
- (4) separated by a guard or railing;
- (5) provided with a lock, and closed when not in use.

4. Are there special times for blessing baptismal water and administering baptism?

Holy Saturday and the Vigil of Pentecost.

5. In what place is solemn baptism to be administered?

In the church or baptistery, at the font;

only in case of necessity may it be done in the sacristy or other place.

6. What is to be done if the baptismal water is likely to become exhausted before the time of solemn blessing on the Vigil of Pentecost, or before Holy Saturday of the following year?

Common water is added to the remnant of baptismal water in the font; but in less quantity than the actual remainder of baptismal water. This may be repeated as often as necessary, even if the quantity of common water added should in the end exceed that of the baptismal water which remained in the font when the first addition was made.

7. What is to be done if there be no baptismal water, or only such as cannot be properly used?

New baptismal water is to be blessed then and there according to the formula of the Roman Ritual, Tit. II., cap. 7.

8. What is to be done if the baptismal water be frozen?

Let it be melted (ice may not be used for valid baptism).

9. What is done with the water that has been used for baptisms?

It is poured into the *sacrarium*.

B.—THE HOLY OILS

10. Which are the holy oils?

Chrism, Oil of Catechumens, Oil of the Sick.

11. How are they used?

(1) For the administration of the Sacraments, etc., and only within the year in which they are blessed;

(2) at the end of the year new oils are procured, and the old ones burnt.

12. How are they burnt?

(1) By placing the remnant of holy oils in the lamp that burns before the Blessed Sacrament; or,

(2) by absorbing the remnant of the holy oils with cotton, which, placed in a separate vessel, is burnt, the ashes to be thrown into the *sacrarium*.

13. What is to be done if the holy oils become exhausted before new oils can be procured, or before these are consecrated?

If fresh supply cannot be procured, and the baptism cannot be deferred, pure olive oil may be added to the remnant, but in less quantity. If the newly consecrated oil cannot be procured immediately, the old oils may be used until the new can be obtained.

14. Where and how are the holy oils to be kept?

(1) In a separate place, well guarded from access of the public or laity;

(2) in silver vessels, or, in case of poverty, in vessels of suitable if less costly metal;

(3) securely closed;

- (4) clean;
- (5) with inscriptions on the outside of the vessel by which the different oils may be readily distinguished. The inscription is not to be on the movable cover or lid, but on the body of the vessel.

C.—THE CEREMONIES OF BAPTISM

15. What things are to be prepared for the administration of baptism?

- (1) The Holy Oils of Catechumens and of Chrism;
- (2) some small balls of cotton wool with which to wipe off the oil after the unctions;
- (3) a small piece of bread to wipe the fingers of the ministering priest;
- (4) salt (either previously blessed or to be blessed as prescribed in the Ritual during the function);
- (5) a white and a violet stole, or one stole, white on one side and violet on the other;

- (6) a basin (font), and a shell or a vessel of silver, or other suitable metal, with which to pour the baptismal water;
- (7) a linen cloth to dry the catechumen's head after baptism;
- (8) a white garment or veil;
- (9) a torch or candle (lighted);
- (10) the Ritual;
- (11) a baptismal register in which to enter the names of the baptized, of the sponsors, etc.
- (12) a basin with common water for the washing of the ministering priest's hands (after the ceremony), and a towel.

16. How does the priest proceed in administering baptism?

- (1) He washes his hands;
- (2) puts on surplice and violet stole;
- (3) proceeds with the server to the door of the church.

17. Before performing the actual ceremony of baptism, what assurance must the

ministering priest have regarding the child or catechumen to be baptized ?

(1) That the catechumen belong to his parish ;

(2) that baptism has not already been administered or attempted by reason of danger of death or other necessity ; who administered such baptism, and how was it done ;

(3) what name the catechumen is to have ;

(4) who the sponsors are, and whether they are practical Catholics ;

(5) that they understand :

(a) the meaning and importance of baptism ;

(b) the special obligations which they contract, to see to it that the child is reared in the Catholic faith ;

(c) that they enter into relationship with the child which entails certain restrictions ;

(d) the meaning of the ceremonies in which they are to take part.

D. — BAPTISM OF AN INFANT.

18. What are the principal acts, briefly stated, as they follow each other in the ceremony of baptism for children?

(1) The priest standing at the threshold of the church —

(2) Asks :

N.N. (name) quid petis ab Ecclesia Dei?

(Sponsor answers: *Fidem.*) *Fides quia tibi præstat?*

(Sponsor answers: *Vitam æternam.*) *Si igitur vis ad vitam ingredi, serva mandata. Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et proximum tuum sicut te ipsum.*

(3) Breathes thrice upon the child's face, saying :

Exi ab eo (vel ab ea), immunde spiritus et da locum Spiritui sancto Paraclito.

(4) Makes the sign of the cross with his thumb on its forehead and breast, saying :

*Accipe signum Crucis tam in fronte ✕,
quam in corde ✕, sume fidem cœlestium præ-
ceptorum : et talis esto moribus, ut templum
Dei jam esse possis.*

(5) Places his right hand on the child's head, saying :

OREMUS

*Omnipotens, sempiterne Deus, Pater Dom-
ini nostri Jesu Christi, respicere dignare
super hunc famulum tuum N., quem ad rudi-
menta fidei vocare dignatus es : omnem cæci-
tatem cordis ab eo expelle : disrumpe omnes
laqueos Satanae, quibus fuerat colligatus :
aperi ei, Domine, januam pietatis tuæ, ut
signo sapientiæ tuæ imbutus, omnium cupiditi-
tum fætoribus careat, et ad suavem odorem
præceptorum tuorum lætus tibi in Ecclesia
tua deserviat et proficiat de die in diem.
Per eundem Christum Dominum nostrum.
Amen.*

(6) Blesses the salt, if not already blessed :
Exorcizo te, creatura salis, in nomine Dei

Patris omnipotentis ♣, et in caritate Domini nostri Jesu Christi ♣ et in virtute Spiritus ♣ sancti. Exorcizo te per Deum vivum ♣, per Deum verum ♣, per Deum sanctum ♣, per Deum ♣, qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem per servos suos consecrari præcepit, ut in nomine sanctæ Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te, Domine Deus noster, ut hanc creaturam salis sanctificando sanctifies ♣, et benedicendo benedicas ♣, ut fiat omnibus accipientibus perfecta medicina, permanens in visceribus eorum, in nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem. Amen.

(7) Puts a few grains of salt into the child's mouth, saying:

N. Accipe sal sapientiae: propitiatio sit tibi in vitam æternam. Amen. Pax tecum. Et cum spiritu tuo.

OREMUS

Deus patrum nostrorum, Deus universæ conditor veritatis, te supplices exoramus, ut hunc famulum tuum N. respicere digneris propitius, et hoc primum pabulum salis gustantem, non diutius esurire permittas, quo minus cibo expleatur cœlesti, quatenus sit semper spiritu fervens, spe gaudens, tuo semper nomini serviens. Perduc eum, Domine, quæsumus, ad novæ regenerationis lavacrum, ut cum fidelibus tuis promissionum tuarum æterna præmia consequi mereatur. Per Christum Dominum nostrum. Amen.—Exorcizo te, etc.

(8) Makes the sign of the cross on the child's forehead, saying:

Et hoc signum sanctæ Crucis ✕ quod nos fronti ejus damus, tu, maledicte diabole, numquam audeas violare. Per eundem Christum Dominum nostrum. Amen.

(9) Again places his right hand on the child's head, saying:

OREMUS

*Æternam, ac justissimam pietatem tuam
deprecor, Domine sancte, Pater omnipotens,
æterne Deus, auctor luminis et veritatis,
super hunc famulum tuum N., ut digneris
illum illuminare lumine intelligentiæ tuæ:
munda eum, et sanctifica: da ei scientiam
veram ut dignus gratia Baptismi tui
effectus, teneat firmam spem, consilium
rectum, doctrinam sanctam. Per Chris-
tum Dominum nostrum. Amen.*

(10) Puts one end of his stole on the child, leading it into the church, saying:

*N. Ingredere in templum Dei, ut habeas
partem cum Christo in vitam æternam.
Amen.*

Moving towards the baptismal font the priest recites in a clear voice the *Credo* and *Pater noster*, while the sponsors, accompanying him, say it in the vernacular.

(11) Exorcism:

Exorcizo te, omnis spiritus immunde, in

*nomine Dei Patris omnipotentis **†**, et in nomine Jesu Christi Filii ejus, Domini et Iudicis nostri **†**, et in virtute Spiritus sancti **†**, ut discedas ab hoc plasmate Dei N., quod Dominus noster ad templum sanctum suum vocare dignatus est, ut fiat templum Dei vivi, et Spiritus sanctus habitet in eo. Per eundem Christum Dominum nostrum, qui venturus est judicare vivos et mortuos, et sæculum per ignem. Amen.*

(12) Touches with the saliva from his tongue the ears of the child, saying:

Ephpheta, quod est, adaperire; — then touches the nostrils, saying: In odorem suavitatis. Tu autem effugare diabole; appropinquabit enim judicium Dei.

(13) Asks:

Abrenuntias Satanae? (Sponsor answers: Abrenuntio.) Et omnibus operibus ejus? (Sponsor answers: Abrenuntio.) Et omnibus pompis ejus? (Sponsor answers: Abrenuntio.)

(14) Anoints the child on the breast and between the shoulders with Oil of Catechumens, saying:

*Ego te linio ✠ oleo salutis in Christo
Jesu Domino nostro, ut habeas vitam aeternam. Amen.*

(15) Wipes off the oil with some cotton;

(16) takes off the violet stole and puts on the white stole.

(17) Asks (pronouncing the name of the child):

*N. Credis in Deum Patrem omnipotentem,
Creatorem cœli et terræ? (Sponsor an-
swers: *Credo*, etc.) N. Vis baptizari?
(Sponsor answers: *Volo*.)*

(18) Sees that the sponsor touches the child.

(19) Pours baptismal water on the child's head, in form of a cross, saying:

*N. Ego te baptizo in nomine Patris (first
infusion) et Filii (second infusion) et Spiritus
Sancti (third infusion).*

(20) Gently wipes the child's head with the towel.

(21) Anoints the top near the forehead of child's head with holy Chrism in form of a cross at the words *ipse te liniat* in the following prayer :

Deus omnipotens, Pater Domini nostri Jesu Christi, qui te regeneravit ex aqua et Spiritu sancto, quique dedit tibi remissionem omnium peccatorum, ipse te liniat Chrismate salutis ✠ in eodem Christo Jesu Domino nostro in vitam aeternam. Amen.

Pax tibi—Et cum spiritu tuo.

(22) Wipes off the holy Chrism with cotton.

(23) Puts linen veil (garment) on the child, saying :

Accipe vestem candidam, quam immaculatam perferas ante tribunal Domini nostri Jesu Christi, ut habeas vitam aeternam. Amen.

(24) Hands lighted candle to sponsor or catechumen, saying :

Accipe lampadem ardentem, et irreprehensibilis custodi Baptismum tuum: serva Dei mandata, ut cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus Sanctis in aula cœlesti, habeasque vitam æternam, et vivas in sæcula sæculorum Amen.

(25) *Vade in Pace, et Dominus sit tecum.*

(26) Registers the baptism.

E.—BAPTISM OF SEVERAL INFANTS TOGETHER

19. What is observed when baptism is administered to several persons together?

(1) The males are placed on the right and the females on the left.

(2) The following ceremonies are applied to each catechumen separately:

(a) The question — *N.N. quid petis?* — in the vestibule of the church;

(b) the breathing upon the face;

(c) the different signs of the cross;

- (d) placing a small portion of salt in the mouth of the catechumen;
 - (e) touching the ears and nostrils with saliva;
 - (f) the anointings;
 - (g) the questions immediately preceding the pouring of the water;
 - (h) the act of baptizing, *i.e.* the pouring of the water, whilst pronouncing the baptismal form;
- (i) placing the white garment upon the child, and the lighted candle in its hand;
- (3) All the remaining ceremonies are performed for the catechumens together, in which case the plural form is used.

F.—BAPTISM OF NECESSITY

(When the Child is in Danger of Death)

20. How does the priest act in case of danger when it is feared the child cannot survive until the complete form of solemn baptism has been performed ?

The priest about to administer baptism to a child in danger of death *when the same is brought to the church*:

(1) Asks at once whether any one has given or attempted to give baptism to the child, and how it was done. If the baptism has not been already validly given, he

(2) vests in surplice and white stole (unless the urgency of the case does not permit any delay);

(3) pours the baptismal water over the child's head, pronouncing the form;

(4) then (if the child still lives) he continues the ceremonies prescribed in the Ritual after the ablution;

(5) lastly, he supplies the ceremonies which precede the ablution.

If the child in danger of death is *to be baptized outside the church*, the priest:

(1) Asks about previously attempted baptism;

(2) uses baptismal water if possible,

otherwise holy water or any natural and pure water at hand;

(3) supplies the ceremonies which *follow* the ablution in the Ritual;

(4) omits the ceremonies preceding the ablution, until the child can be brought to the church.

G.—SUPPLYING THE RITES OF BAPTISM

21. How are the rites of baptism supplied?

(1) The rites of baptism, omitted through necessity, are supplied according to the form which should have been used at the time the baptism (for infants or for adults) was administered. The Ritual gives a special form for adults.

(2) The question: *Vis baptizari*, etc. with what follows, including the ablution, is omitted.

(3) If, however, there is reasonable doubt of the validity of the previous baptism, this

question and the baptismal ablution are repeated (conditionally).

H.—BAPTISM OF ADULTS

22. To whom is baptism administered according to the rite prescribed for adults?

To all persons, who

(1) have reached the age at which they can sufficiently understand the obligation and significance of baptism;

(2) are sufficiently instructed in the rudiments of the Catholic religion and realize the obligation of the precepts of God and His Church;

(3) are desirous of receiving the sacraments and willing to comply with the duties which the profession of the Catholic faith demands.

23. Should baptism be administered to adults who are insane or deprived of consciousness?

Yes— to those

- (a) who have been insane from infancy;
- (b) who, temporarily insane, have expressed a desire for baptism during their lucid periods.

24. What special features are observed in the baptism of adults besides the principal rites administered in the case of children?

(1) In solemn baptism the priest vests not only in surplice and violet stole, but if possible also in the violet cope.

(2) He requires from the catechumen a solemn act of renunciation of all false doctrine and an explicit profession of the articles of the Catholic faith — twice (*i.e.* once at the gates of the church, and again immediately before the act of baptizing at the font).

(3) In making the sign of the cross upon the catechumen, the priest not only marks the forehead and breast (as in infant baptism) but also the organs of the senses: the forehead, the ears, the eyes, nostrils, lips,

breast, and shoulders, similar to the manner of giving Extreme Unction.

(4) The catechumen, before entering the church, *i.e.* immediately before the exorcism, genuflects and thrice recites the *Our Father*, is thrice marked with the sign of the cross by both the priest and the sponsor, and then, after a triple imposition of hands by the priest and the sponsor, prostrates himself at the entrance in adoration.

(5) The catechumen, although guided by a sponsor, answers himself all the questions put to him by the priest. In the cases of deaf-mutes or persons who cannot answer, the sponsor does so in their stead.

I.—CONVERTS

(a) *Already Validly Baptized*

25. What is to be observed in regard to converts who wish to be received into the Church?

(1) Careful inquiry is to be made

(a) whether they have ever been baptized;
(b) whether their baptism was rightly administered so as to be valid.

(2) If it be ascertained that baptism had actually been administered, and that the right form and matter were employed, with the intention of doing what the Church intends by baptism, the convert is not to be baptized, even conditionally.

26. How are such converts to be received into the Church ?

They are required to make a formal abjuration of their past errors and a profession of the Catholic faith, after which they are absolved from censures.

[N.B. The ceremonies of the Catholic baptism (for adults) may however be supplied in this case if it be deemed desirable.]

27. How is this abjuration of errors and profession of faith to be made by converts, previously baptized, when they are admitted into the Church ?

(1) The priest, vested in surplice and violet stole, takes his seat in front of the altar ; and

(2) holds before him a book of the Gospels (or the missal).

(3) The convert approaches, kneels in front of the priest, and places his right hand upon the book of the Gospels, holding it there whilst he solemnly makes his abjuration.

(4) This abjuration is read in English, either by the convert or by the priest. In the latter case it should be read very slowly, and in short passages, so that they can be repeated distinctly by the person for whom they are said.

28. The form of abjuration in this case is as follows :

I, *N.N.*, having before my eyes the holy Gospels — which I touch with my right hand — and knowing that none can find salvation outside that faith — which the

holy Catholic and Apostolic Roman Church holds and believes, preaches and teaches, concerning which I regret to have gravely erred,—since, born outside the Church—I have held and believed doctrines — which were contrary to her teaching.

But now — enlightened by the divine grace — I profess my belief — that the holy Catholic and Apostolic Roman Church — is the only true Church — established on earth by Jesus Christ — to which I bow submission with all my heart.—I believe all the articles which she proposes for my belief—I reprove and condemn all that which she reproves and condemns— and I am willing to observe everything that she commands me—in particular do I make profession of the following articles of faith:—

One God in three divine persons—distinct and equal—namely, the Father, the Son, and the Holy Ghost. —

The Catholic doctrine concerning the Incarnation — the Passion, Death, and Resurrection of Our Lord Jesus Christ — and the hypostatic union — of two natures, the divine and the human. —

The divine maternity of the blessed Mary — together with her undefiled virginity and Immaculate Conception. —

The true, real, and substantial presence — of the body, together with the soul and divinity — of Our Lord Jesus Christ — in the Most Blessed Sacrament of the Eucharist. —

The seven Sacraments instituted by Jesus Christ — for the salvation of the human race — namely: Baptism, Confirmation — the Eucharist, Penance — Extreme Unction, Holy Orders, and Matrimony. —

Purgatory, the resurrection of the dead, life eternal. —

The primacy, not only of honor — but also of jurisdiction — of the Roman Pon-

tiff — successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ. —

The devotion to the saints and the honoring of their images. —

The authority of the apostolic and ecclesiastical traditions — and of the Sacred Scriptures — not to be interpreted and understood — except in the sense which holy Mother Church has held and holds. —

And everything else which has been defined and declared — by the sacred canons and general councils — especially by the holy Council of Trent and by the Vatican Council. —

Wherefore I detest and abjure — with sincere heart and unfeigned faith — every error, heresy, and sect — which is contrary to the said holy Catholic and Apostolic Roman Church.

So help me God — and these His holy Gospels — which I touch with my right hand.

29. How is the form of absolution which follows immediately imparted?

The priest reads either the Psalm *Miserere*, or the *De Profundis*, with *Gloria Patri et Filio et Spiritui sancto*, etc., at the end.

Then rising he says:

Kyrie eleison, Christe eleison, Kyrie eleison.

Pater noster qui es in cœlis, etc.

Et ne nos inducas in temptationem — Sed libera nos a malo.

Salvum fac servum tuum (ancillam tuam)
— *Deus meus sperantem in te.*

Domine exaudi orationem meam — Et clamor meus ad te veniat.

Dominus vobiscum — Et cum spiritu tuo.

OREMUS

Deus cui proprium est miserere semper et parcere, suscipe deprecationem nostram, ut hunc famulum tuum (ancillam tuam) quem (quam) excommunicationis catena constringit,

*miseratio tuæ pietatis clementer absolvat.
Per Dominum nostrum Jesum Christum
Filium tuum qui tecum vivit, etc. Amen.*

The priest then again seats himself and pronounces the absolution from heresy :

*Auctoritate Apostolica, qua fungor in hac
parte, absolvo te a vinculo excommunicationis
quam (forsan) incurristi, et restituo te sacro-
sanctis Ecclesiæ sacramentis, communioni et
unitati fidelium, in nomine Patris et Filii et
Spiritus Sancti. Amen.*

He then assigns the convert a certain penance, such as the recital of some definite prayers, the visit to some church or shrine, or any other such as is suited to the character and circumstances of the penitent.

(b) *Whose Baptism is Doubtful*

30. What should be done in cases where it is doubtful whether the convert had been previously baptized ?

If, after diligent inquiry regarding the

fact of baptism and the manner of its administration in the community in which the convert has been, it is still impossible to declare with certainty that baptism was rightly administered, then the convert is baptized *conditionally*.

31. How is conditional baptism administered?

(1) The applicant, after having been well instructed in the doctrines, laws, and practices of the Catholic Church, is brought to the church to make his solemn profession of faith.

(2) Next he receives conditional baptism *privately*, with the rites prescribed in the ceremonial of baptism for adults.

(3) After conditional baptism the convert makes a complete sacramental confession and receives *conditional absolution* (Decret. S. R. C. Inqu., 17 Dec. 1868.)

(4) For the sake of convenience the convert may make the detailed confession

of his sins before he receives conditional baptism ; in that case the confessor does not immediately absolve him, but again receives his general accusation after the baptism, and then he gives him conditional absolution.

(c) *Never Baptized, or Whose Previous Baptism has been Invalid*

32. **What is done in the case of converts whose baptism was administered invalidly or who were never baptized ?**

The convert is simply baptized without making any abjuration or confession, since by receiving baptism in the spirit of repentance and faith all previous guilt is remitted.

(d) *Profession of Faith*

33. **How is the profession of faith made in the above mentioned cases of converts baptized either conditionally or absolutely ?**

(1) The priest vests as in the case of converts to whom he gives absolution after solemn abjuration (see I, n. 3, p. 38), and receives in the same manner the profession of faith from the person kneeling before him at the altar.

(2) The profession of faith may be read in portions by the priest — pronouncing it distinctly, so that the convert can easily and intelligently repeat each short passage as it is said for him.

(3) In case the convert is timid or nervous, the priest may read the entire profession of faith, clearly and distinctly without interruption to the end, when the convert answers in a loud voice: *Amen*, or *This faith I accept and profess with all my heart*.

34. What form of profession of faith is to be read on this occasion ?

A form prescribed by Pope Pius IV. and amended in accordance with the Decrees of

the Vatican Council by the Sacred Congregation of the Council, 20 Jan. 1877.

The English version of which is as follows:

I (baptismal name) firmly believe and profess each and all of the articles contained in the symbol of faith used by the holy Roman Church: that is, I believe in one God—Father almighty—Creator of heaven and earth—of all things visible and invisible.— And in one Lord, Jesus Christ—the only-begotten Son of God—born of the Father before all ages—God from God—light from light—true God from true God.— Begotten, not created—of the same substance with the Father—through whom all things were created.—

Who, for the sake of us men—and for our salvation—came down from heaven—and through the operation of the Holy Ghost—took flesh from the Virgin Mary—and was made man.—

He was also crucified for us—suffered and

was buried under Pontius Pilate.—On the third day He arose from the dead—according to the Scriptures—and ascended to heaven—where He sitteth at the right hand of the Father.—And He is to return in glory to judge the living and the dead.

And I believe in the Holy Ghost—the Lord who also gives life—who goeth forth from the Father and the Son.—Who is adored together with the Father and the Son—who is glorified with them—and who has spoken to us through the prophets.—

And I believe in one—holy Catholic and Apostolic Church.—I confess that there is one baptism for the remission of sins.—And I expect the rising again of the dead—and life of the future age. Amen.

I admit with firmest assurance and I accept the apostolic and ecclesiastical traditions—and other observances and constitutions—of this same Church.—I likewise admit the Sacred Scriptures—according to

that sense — which holy Mother Church has held and holds — since it is her function to judge — concerning the true sense and interpretation of the Sacred Scriptures, — nor will I ever accept or interpret the Holy Scripture — unless it be in accordance with the unanimous consent of the Fathers of the Church.—

I profess also the faith which holds — that there are truly and rightly — seven Sacraments of the New Law — instituted by Our Lord Jesus Christ — and that they are necessary for the salvation of the human race — although not all for each man — and they are — Baptism, Confirmation — the Eucharist, Penance — Extreme Unction, Holy Orders, and Matrimony — and these confer grace. — Among these Sacraments those of Baptism — Confirmation — and Holy Orders — may not be administered a second time — under pain of sacrilege.

I also accept and admit — all the custom-

ary and approved rites — of the Catholic Church — in her solemn administration — of all the above-named Sacraments. — I accept and hold — each and all the doctrines — which the holy Synod of Trent has defined and declared of faith — regarding original sin — and justification. —

I profess likewise — that in the Mass — is offered unto God — a true — right — and propitiatory sacrifice for both living and dead — and that in the holy Sacrament of the Eucharist — is contained really, truly, and in the substance — the body and blood — together with the soul and divinity — of Our Lord Jesus Christ — and that there is made a change — of the whole substance of bread — into the body, — and of the whole substance of wine into the blood — which change the Catholic Church calls transubstantiation.

I profess also — that the whole and entire Christ — and the true Sacrament — is received under each species alone.

I hold confidently — that there is a purgatory — and that the souls of the faithful detained therein — may be aided by suffrages. In the same way I hold — that the saints who reign together with Christ — are to be honored and invoked — and that they offer prayers to God for us — and that we should honor their relics. — I firmly assert — that the images of Christ — and of His ever Virgin Mother — and indeed of all the saints — are to be kept and ever honored — with becoming marks of honor and veneration. — I also hold — that the power of granting indulgences — has been retained in the Church — by the command of Christ — and that their use is most helpful to the Christian people. —

I recognize as true — that the holy Catholic and Apostolic Roman Church — is the mother and teacher of all the churches — and I pledge and confirm by oath — my true obedience to the Roman Pontiff — the

successor of blessed Peter, Prince of the Apostles—and the Vicar of Jesus Christ.—

I furthermore accept without hesitation—and openly confess—all the doctrines handed down—defined, and declared—by the sacred canons and General councils —especially by the holy Synod of Trent—and the General Council of the Vatican—and in particular the doctrine which declares the primacy—and the infallible teaching authority—of the Roman Pontiff.—

At the same time I condemn—reject—and solemnly avow as false—all contrary doctrines—and all the heresies of whatever character—which have been condemned—rejected—and solemnly declared as false by the Church.

And this true faith—without which no one can be saved—which I profess at this moment—of my own free will—and in all sincerity—this same faith I ... declare—and vow—and swear with God's help—to

retain and profess—constantly, entirely, and without stain—to the very last breath of my life;—and, as far as it lies in my power—I will take care—that those who are under my charge—or whom I am in duty bound to safeguard—will hold—and teach and preach—this same true faith.

So help me God—and these His holy Gospels.

35. The above Profession of Faith should be read in advance by the convert, so that there may be no doubt or hesitation when it has to be publicly pronounced.

IV

PENANCE

A.—CONFESSiON

1. Which is the proper place for hearing confession?

- (1) Ordinarily the church; and
- (2) if possible, a place specially set apart therein as the confessional;

(3) in all cases, however, the place must be open and in keeping with the holiness of its purpose.

2. How is the confessional to be constructed?

(1) According to the customary form used in Catholic countries; that is, having a grate (crates) which separates the penitent entirely from the confessor;

(2) the confessional should not be near the altar;

(3) but in a position easily seen and accessible in the nave of the church.

3. The legislation (St. Caroli Borr. Eccl. Mediolan. Statut.) and spirit of the Church forbid that confessions be heard, except in cases of necessity,

(1) In the sacristy;

(2) or in a place without sufficient light;

(3) or in a place where the confessor may not be seen from the outside (hence

the veil or guard usually placed in front of the confessional should be always partly withdrawn).

4. What rules is a confessor to observe in the performance of his sacred duty ?

He is to go to the confessional

- (1) promptly, whenever called ;
- (2) well prepared and after having implored the divine assistance at the foot of the altar, on his way to the confessional ;
- (3) vested in surplice, unless the locality or custom advise a departure from this rule ;

(4) wearing a violet stole.

5. What is to be observed by the confessor after the penitent has presented himself ?

- (1) The confessor blesses the penitent with the sign of the cross, saying, *Dominus sit in corde tuo*, etc. ;

(2) inquires, unless he already knows or may presume upon the condition of the penitent, regarding the following points :

- (a) the penitent's state of life ;
- (b) the time elapsed since the last confession ;
- (c) the performance of the penance prescribed at last confession ;
- (d) the integrity of the last confession ;
- (e) the penitent's present disposition for confession.

(3) If the penitent be ignorant of the rudiments of faith, the confessor instructs him briefly by going over the outlines of the Creed, the Commandments, and the precepts of the Church ;

(4) the penitent recites the Confiteor, or a brief form of accusation, indicating his sorrow ;

(5) confesses his sins.

6. How does the confessor act during the penitent's self-accusation ?

- (1) He aids the penitent as far as necessary by question or suggestion ;
- (2) avoids all manifestation of impatience,

surprise, or knowledge of either the person or the sins of the penitent;

(3) takes care not to interrupt him unless it be necessary for a correct understanding and for passing a judgment concerning the gravity of the sins, and the remedy to be applied for correction ; hence he may

(4) prudently question him as to the number, character, and important circumstances of grievous sins ; at the same time

(5) avoids all such questions as either proceed from or might suggest motives of mere curiosity.

(6) After the completion of the accusation the confessor gives advice and paternal correction ;

(7) imposes a salutary penance, suitable to the penitent's condition, and proportionate to the grievousness of his sins ;

(8) then, telling the penitent to renew his sorrow for the sins of his life, he pronounces the absolution, or refuses it, if need be ;

(9) dismisses the penitent with a word of blessing.

B.—MANNER OF ABSOLUTION

7. How is absolution given?

(1) By saying in a moderate tone of voice, but distinctly: *Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam. Amen.*

(2) Then raising the right hand towards the penitent and continuing: *Indulgentiam, absolutionem, et remissionem peccatorum tuorum tribuat tibi omnipotens et misericors Dominus. Amen. Dominus noster Jesus Christus te absolvat; et ego, auctoritate ipsius, te absolvo ab omni vinculo excommunicationis (suspensionis) et interdicti, in quantum possum, et tu indiges. Deinde ego te absolvo a peccatis tuis, in nomine Patris,  et Filii, et Spiritus Sancti. Amen.*

(3) Then dropping his hand, he continues: *Passio Domini nostri Jesu Christi,*

merita B. Mariæ Virginis et omnium sanctorum, quidquid boni feceris et mali sustinueris, sint tibi in remissionem peccatorum, augmentum gratiæ, et præmium vitæ æternæ. Amen.

8. May not the word *deinde* be omitted as not properly belonging to the form of absolution?

The S. Congregation replied to this question: *Nihil innovandum.*

9. Is the form of absolution prescribed in the Ritual essential to the validity of the Sacrament?

(1) No; nevertheless it may not be altered at will; although

(2) The *Misereatur*, etc., *Indulgentiam*, etc., *Passio Domini*, etc., may be lawfully omitted where there are just reasons, such as want of time owing to the large number of penitents, etc.

10. If the confessor for good reason deems it necessary to refuse absolution, does he use any special form?

No; but he gives a penance or advice to the penitent, and instructs him to return after a time. He may also pronounce the *Misereatur*, etc., and *Indulgentiam*, etc., without the regular form of absolution; or he may simply bless the penitent in the ordinary way. This is particularly advisable when the confession is heard in the open and in the presence of others, who should not be aware of the fact that a penitent is sent away without absolution.

11. How is absolution given in case of urgency (danger of death, etc.)?

By simply making the sign of the cross over the penitent, and saying at the same time, *Ego te absolvo ab omnibus censuris et peccatis in nomine Patris*, etc.

12. Why "*ab omnibus censuris*"?

Because at the point of death all censures are to be removed. The confessor should, however, make the penitent aware that in case the danger of death does pass, the

penitent remains under the obligation of presenting himself to the proper authority that can absolve him from his censure.

13. What is to be done if the penitent becomes unconscious or loses speech before he can complete his confession?

The confessor, having, as far as possible, obtained a general acknowledgment of sins from the penitent, at once absolves him.

**C.—ABSOLUTION FROM EXCOMMUNICATIO^N,
INTERDICT, SUSPENSION, IRREGULARITY**

14. What is excommunication?

A *censure* by which a person is deprived of membership in the Church.

15. What is interdict?

A *censure* by which persons or localities are deprived of the right to participate in the public services of the Church; to receive regularly and solemnly the Sacraments of the Church, except in case of danger of death; and to obtain burial in

consecrated ground with the usual rites of the Church.

16. What is suspension?

A *censure* by which a cleric is deprived of the right to exercise the faculties properly belonging to his ecclesiastical office or order.

17. What is irregularity?

A canonical *impediment* preventing a person from promotion to ecclesiastical orders, or hindering the exercise of orders already obtained.

18. Absolution from censures?

Is twofold: public (*in foro externo*) and private (*in foro sacramentali*).

19. What is the form of public absolution?

(1) Any form which the Ordinary may prescribe; or, if no form be especially prescribed,

(2) the solemn form found in the Roman Ritual (Tit. III., cap. 3); or also

(3) the common form, *Dominus noster*,

etc., which is used in ordinary sacramental absolution.

20. How is the priest absolving publicly vested?

In surplice and stole (*violacea*, pro vivis, *nigra*, pro mortuis).

21. How is private absolution given?

By the sacramental form, *Dominus noster*, etc.

22. How is the impediment of irregularity removed?

(1) By the form prescribed in the Ritual (Tit. III., cap. 5);

(2) immediately after absolution has been imparted, either publicly or sacramentally.

V

THE HOLY EUCHARIST

1. Where is the Blessed Sacrament ordinarily to be kept?

(1) In some repository of every cathedral and parish church, by right;

(2) in any other church or chapel, by privilege or indult.

2. What are the conditions under which the Blessed Sacrament may be kept in a church or chapel?

(1) That the reservation be restricted to only one altar;

(2) where Mass is celebrated regularly (unless there be a special privilege exempting from this rule).

3. How is the Blessed Sacrament to be kept?

In a tabernacle which is either

(a) on the high altar; or

(b) on a *sacrament* altar within the sanctuary, or in a separate chapel.

A.—THE TABERNACLE

4. Of what material is the tabernacle to be?

(1) Of wood or some precious but solid material;

(2) the inner casing (made of wood) to be proof against dampness;

(3) the lining within being of white satin.

5. How is the tabernacle to be constructed?

(1) In the middle of the altar, and at a convenient distance from the front edge of the table (*mensa*) of the altar, so that the ciborium within may be easily reached by the celebrant without the aid of a step;

(2) having a door large enough to admit the introduction of the ostensorium;¹

(3) provided with a safe lock;

(4) the floor of the tabernacle being covered with a corporal or pall.

(5) There are to be no closets or drawers beneath the tabernacle for storing things of any kind.

6. How is the tabernacle to be decorated externally?

(1) It should have a veil or canopy of some precious material to cover it. This veil is to be ordinarily of the color of the

¹ In missionary countries it is customary to place only the *lunula* containing the Blessed Sacrament in the tabernacle.

feast or ferial (black is never to be placed on the tabernacle, but violet when the office is of the dead).

(2) Nothing (except the monstrance) should be placed on top of the tabernacle containing the Blessed Sacrament.

(3) Nothing should be placed on the altar directly in front of the tabernacle, except the altar card; and this only during Mass.

7. Regarding the tabernacle, what is further to be noted?

(1) That it be blessed by a special form found in the Ritual;

(2) that nothing should be placed inside except the Blessed Sacrament;

(3) that if the Blessed Sacrament be removed from the tabernacle, the door should be left open, and the light (sanctuary lamp) should be extinguished;

(4) that the priest is the principal and personal guardian of the key of the tabernacle.

B.—THE PYX (Ciborium)

8. How is the pyx in which the sacred Host is kept to be fashioned?

(1) Of solid material, *i.e.* gold, silver, or well plated (the same is required for the *lunula*; if made of any material other than gold, the inside must be gilt. (S. C. Ep. July 26, 1588);

(2) of suitable form;

(3) supplied with well-closing cover;

(4) covered with a white silk veil, which is removed only during the Mass at which the Hosts are consecrated in the *pyxis*.

9. The large Host for the ostensorium is to be kept

In a separate case, or in the ostensorium (monstrance), which should also be covered with a silk veil; the large Host is not to be kept, ordinarily, in the ciborium.

10. Who has the right to handle the sacred vessels when they contain the Blessed Sacrament?

Deacons and priests, vested (except in cases of necessity or urgency) in surplice and stole. Two candles should be lighted whenever the tabernacle is opened for the purpose of taking out the sacred Host.

C.—THE LAMP

11. Is the keeping of a light burning before the Blessed Sacrament of obligation?

Yes. “*Perpetuo, et quidem de præcepto (ut videtur) sub gravi.*”

12. Whose duty is it to provide the light?

That of the parish priest or rector, ordinarily.

13. May more than one lamp be kept burning before the Blessed Sacrament?

Laudabiliter. Three, five, seven, or more, in uneven numbers, and in front of the altar.

14. What kind of oil is to be used?

Olive oil, as a rule; if that cannot be

obtained, vegetable oil; or, with the consent of the Ordinary, any other oil obtainable in the region.

VI

MINISTRATION TO THE SICK AND DYING

A.—VISITATION OF THE SICK

1. What reasons bind the priest *sub gravi* to visit the sick?

- (1) The ecclesiastical precept;
- (2) the law of charity;
- (3) the law of justice in the case where the priest receives his support from the mission.

2. To whom does this threefold obligation chiefly extend?

- (1) To the poor;
- (2) to those who are in sin;
- (3) to those who, by reason of grave sufferings, stand in especial need of religious consolation.

3. When is the priest bound to visit the sick?

Whenever he knows any one within his jurisdiction to be sick, and as often as the patient needs priestly help, or reasonably demands it.

4. What measures should the priest adopt to obtain this knowledge?

(1) Admonish his parishioners and domestics to inform him promptly of any serious case of sickness;

(2) keep a book in which the names of the sick, the dates of visits made, the sacraments administered, etc., are registered.

5. What method is to be observed in sick calls?

(1) The priest on entering the house says: *Pax huic domui et omnibus habitantibus in ea;*

(2) sprinkles the patient and room with holy water, saying: *Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor;*

(3) comforts the sick person, exhorts him to confession, and offers him any other special ministration which he may need.

(4) Before leaving he recites some prayers with and for the sick person as found in the Ritual or prayer-book, and concludes with the blessing: *Benedictio Dei omnipotentis, Patris, ✠ et Filii, et Spiritus Sancti. Amen.*

B.—THE BLESSED SACRAMENT FOR THE SICK

6. To what class of sick persons may the Blessed Sacrament be carried ?

(1) As Viaticum to the following :

(a) those who are in probable danger of death ;

(b) those who will probably be unable to receive it later by reason of some special defect or impediment.

(2) To other sick persons it is carried when they

72 MINISTRATION TO THE SICK AND DYING

- (a) wish to fulfil the Paschal precept;
- (b) on occasion of some special feast;
- (c) whenever the sick person, properly disposed, fasting, reasonably asks for it.

7. What obligation does the Ritual impose upon priests in this matter ?

- (1) That they instruct their people to ask for the Blessed Sacrament on the principal feasts of the year;
- (2) that they may never lawfully refuse to bring it to those who ask for it.

8. May the Blessed Sacrament be given repeatedly to persons who are not fasting ?

Yes ; whilst the danger lasts, and after the lapse of some days, or, according to many theologians (Croix, Tamburini, etc.), even daily if the person in danger of death desires it and is properly disposed to receive.

9. What form is to be used in such a case ?

The form, *Accipe, frater (soror) Vaticum*, etc.

10. To whom is the Blessed Sacrament not to be given?

(1) To persons out of their mind;

(2) to public sinners;

(3) to those who are afflicted with frequent vomiting, continuous coughing, or such other diseases as would endanger the reverence due to the Blessed Sacrament.

C.—CARRYING THE BLESSED SACRAMENT TO THE SICK

Preparation in the Church

11. What things must be prepared in the church when the Blessed Sacrament is to be carried publicly to the sick?

(1) The pyx or capsule wrapped in a burse, to be carried hanging from the neck (the Blessed Sacrament should not be carried loose in the coat pocket);

(2) white stole, surplice (and white cope on very solemn occasions);

(3) white silk humeral veil;

- (4) burse (white) containing corporal and purificator;
- (5) torch or lights;
- (6) white canopy (*umbrella*);
- (7) Ritual and bell;
- (8) blessed water.

Preparation in the Room of the Sick

12. What preparations are to be made in the room of the sick?

- (1) The room is to be cleansed, and all things offensive to the sacred presence are to be removed;
- (2) a clean linen cloth is to be placed in front of the sick;
- (3) a table covered with a clean linen cloth, on which are placed
 - (a) two lighted wax candles;
 - (b) a glass with water for the ablution (usually given in a spoon);
 - (c) a vessel containing blessed water (and a sprig to serve as a sprinkler).

Manner of Carrying the Blessed Sacrament

13. What is to be observed regarding the privilege of taking the Blessed Sacrament to the sick?

(1) The Blessed Sacrament is to be carried to the sick with public solemnity where this can be done without creating disorder;

(2) among the faculties granted to missionary priests in English-speaking countries is that of carrying the Blessed Sacrament to the sick *privately*;

(3) a priest on urgent sick calls has the right to obtain the Blessed Sacrament from any church near by, in order to administer the Viaticum to some dying person.

14. How does the priest proceed when he has to carry the Blessed Sacrament *solemnly* to the sick?

(1) He washes his hands;

(2) puts on surplice and white stole (and on very solemn occasions white cope); takes

the burse containing the corporal, unless the same has been previously placed on the altar;

(3) approaches the altar, preceded by the server, who has previously lighted two candles;

(4) genuflects at the foot of the altar and prays for some moments;

(5) puts on the white humeral veil, given him by the server;

(6) ascends the altar steps, spreads the corporal, opens the tabernacle, genuflects;

(7) takes out the ciborium; transfers one or more Hosts from the ciborium into the small pyx for the sick (unless he wishes to take the ciborium itself to the sick);

(8) genuflects, closes the tabernacle;

(9) purifies his fingers in the small vessel on the altar containing water for the ablution;

(10) places the pyx in its silk wrapping, and, taking hold of it with the end of the humeral veil so as to cover it, turns to follow the acolytes.

15. The order of proceeding to the house of the sick is as follows:

(1) First goes an acolyte carrying a lantern or torch;

(2) next follow two clerics, one carrying the holy water and a burse, with corporal, the other carrying the Ritual and bell;

(3) the priest, with head uncovered, reciting the *Miserere* or other prayers, protected, if possible, by a baldachino or white silk umbrella made for this purpose only.

16. In cases of long and difficult journeys, how is the Blessed Sacrament carried?

The celebrant carries the Blessed Sacrament in a white silk burse, and is, if possible, accompanied by a server, with lantern.

[N.B.—These rules apply to the United States (Conc. Balt. II., 264), as well as to other missionary countries, wherever they can be carried out with due reverence.]

17. What order is to be observed in administering the Viaticum?

(1) The priest, entering the room of the sick, says: *Pax huic domui et omnibus habitantibus in ea*; then

(2) unfolds the corporal on the table;

(3) takes the pyx containing the Blessed Sacrament from its casing and places it on the corporal;

(4) takes off the humeral veil; genuflects;

(5) sprinkles first the sick person, then the room, with holy water, saying:

Asperges me, Domine, hyssopo, et munda bor: lavabis me, et super nivem dealbabor. Adjutorium nostrum in nomine Domini: Qui fecit cœlum et terram. Domine exaudi orationem meam: Et clamor meus ad te veniat.—Dominus vobiscum: Et cum spiritu tuo.—Oremus: Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in

hoc habitaculo. Per Christum Dominum nostrum. Amen.

(6) The priest then approaches the sick bed in order to ascertain whether the patient is properly disposed to receive the Blessed Sacrament;

(7) if the sick person desires to confess, the priest quietly directs those present to leave the room for a short time;

(8) he then hears the confession of the patient, and prepares him for the worthy reception of the Blessed Eucharist;

(9) directs that a linen communion cloth be placed in front of the sick person;

(10) next the *Confiteor* is recited, either by the sick person, or one of the bystanders;

(11) the priest opens the pyx, genuflects, turns toward the sick person, and standing, says: *Misereatur tui*, etc., *Indulgentiam*, etc., *tuorum*, etc. (making the sign of the cross over the sick person);

(12) turns toward the Blessed Sacrament and genuflects;

(13) takes the sacred Host, and elevating it in sight of the sick, says: *Ecce Agnus Dei, ecce qui tollit peccata mundi*; then thrice, *Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea*;

(14) having made the sign of the cross with the Host, he gives it to the sick person, saying: *Accipe, frater (soror), Viaticum corporis Domini nostri Jesu Christi qui te custodiat ab hoste maligno, et perducat in vitam æternam. Amen*;

(15) places the pyx on the corporal, and after removing any particles that may adhere to his fingers into the pyx, he closes it;

(16) purifies his fingers in some water out of the glass poured into a spoon, which he gives either to the sick person to drink, or returns to the glass that it may be poured

into the fire, unless he prefers for the sake of reverence to carry it with him to the church, where it is poured into the *sacrarium*.

[N.B.—If he fears that the sick person cannot well take the ablution, or that it cannot be poured into the fire, he simply wets part of the purificator and applies it to his fingers.]

(17) If he carry the small pyx ordinarily used in private visitation of the sick, he now wraps it in the case which usually contains it;

(18) says: *Dominus vobiscum, etc.* *Oremus: Domine sancte Pater omnipotens, æterne Deus, te fideliter deprecamur, ut accipienti fratri nostro (sorori nostræ) sacro-sanctum Corpus Domini nostri Jesu Christi Filii tui, tam corpori quam animæ prosit ad remedium sempiternum. Qui tecum vivit, etc.*;

(19) either stays a short time with the sick person to aid him in making thanksgiving after communion, or, if necessary, suggests this to the attendants.

18. If the priest carries the large pyx

containing the Blessed Sacrament, which is to be taken back to the church,

- (1) he puts on the humeral veil;
 - (2) genuflects, and taking the pyx covered with the veil,
 - (3) makes the sign of the cross with it in silence toward the sick person;
 - (4) goes back to the church, reciting Ps. 148, *Laudate Dominum de cœlis, laudate eum in excelsis*, and other suitable psalms or hymns;
 - (5) arriving at the altar, he deposits the Blessed Sacrament on the corporal and genuflects;
 - (6) descends to the foot of the altar, prays for a moment, kneeling on the lowest step, then rises and recites *Panem de cœlo præstitisti eis: Omne delectamentum in se habentem*;
- [N. B.—The versicles and Psalms are the same throughout the entire year, and there is no *Alleluja* to be added during the Paschal season.]
- (7) rises to recite: *Dominus vobiscum*, etc.;

Oremus: Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari; ut redemtionis tuæ fructum in nobis jugiter sentiamus: Qui vivis et regnas cum Deo Patre in unitate, etc.

(8) genuflects, and turns to the faithful to announce the indulgences gained for accompanying the Blessed Sacrament to the sick;

(9) takes the pyx covered with the humeral veil, and, turning, blesses the people;

(10) replaces the pyx in the tabernacle in the usual manner.

[N. B.—If a deacon in case of necessity administers the Viaticum, he observes the same ceremonies.]

D. — COMMUNION SOLEMNLY ADMINISTERED TO THE SICK (*ex devotione*)

19. In giving communion solemnly (not as Viaticum) to the sick, the same order is observed as above, except that:

(1) Instead of saying: *Misereatur tui . . . peccatis tuis*, etc., and *Indulgentiam . . . peccatorum tuorum*, etc., the priest says: *Misereatur vestri . . . vestris* and *peccatorum vestrorum*.

(2) the ordinary form, *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam, Amen*, is used in place of *Accipe, frater (soror) Viaticum*, etc.

20. If after administering the sacred Host to the sick there remain no Host in the pyx, how does the priest proceed?

(1) He blesses the sick with his hand, saying, *Benedictio Dei omnipotentis, Patris, et Filii, et Spiritus Sancti, descendat super te, et maneat semper*;

(2) takes off the stole and surplice;

(3) returns without ceremony.

21. What if several sick persons (in hospitals, etc.) are to be communicated at the same time?

The above-mentioned ceremonies are ob-

served once for all the sick actually present; only the form *Corpus Domini*, or *Accipe, frater (soror) Viaticum*, said in giving the sacred Host, is repeated for each person separately.

22. How is communion administered to the sick during Holy Week, that is from the time after Holy Thursday to the Mass of Holy Saturday?

(1) It is not to be given except *per modum Viatici*;

(2) the prayers and psalms are said with the doxology, *Gloria Patri*, etc.

(3) the white stole is to be used;

(4) but no bell is to be sounded.

23. May a priest administer the Viaticum during Mass?

(1) Generally not, unless it can be so done that

(2) the celebrant administering Viaticum remains in sight of the altar.

24. How is Viaticum given in that case?

(1) In the same manner as communion is given to the faithful at Mass; except that

(2) the form *Accipe, frater (soror) Viaticum*, etc., is to be used.

E.—PRIVATE ADMINISTRATION OF VIATICUM

25. What things are to be provided by the priest having to carry the Viaticum privately to a dying person ?

(1) On the altar:

- (a) a vessel with water and a little towel;
- (b) two candles burning;
- (c) white burse containing corporal;
- (d) tabernacle key.

(2) In the sacristy:

- (a) surplice and white stole;
- (b) small pyx in silk case to hold the Blessed Sacrament;
- (c) Ritual; oil-stocks.

26. How does the priest proceed ?

- (1) He puts on surplice and stole ;
- (2) takes the case containing pyx, and goes to the altar ;
- (3) after the customary genuflection and a short prayer at the foot of the altar, he spreads the corporal, and opens the pyx ;
- (4) opens the tabernacle door and genuflects ;
- (5) transfers one or more Particles from the ciborium into the pyx ;
- (6) closes the pyx and covers the ciborium, which he puts back into the tabernacle ; genuflects ; closes the tabernacle door ;
- (7) purifies his fingers in the vessel of water placed on the altar for that purpose ;
- (8) fastens the pyx case, folds the corporal, etc. ;
- (9) descends reciting prayers ;
- (10) hastens reverently to the sick.

[N.B.—If the small pyx containing the Blessed Sacrament has already been prepared and placed

in the tabernacle, so that the priest need not open the ciborium and transfer the Particles, etc., he may take the pyx case from the tabernacle without being vested with surplice and stole and without lights.]

F.—VIATICUM IN CASES OF IMMINENT DEATH

27. How does the priest administer Viaticum when he fears that death may take away the patient before all the prescribed ceremonies can be performed?

- (1) He gives absolution at once;
- (2) then administers Viaticum, pronouncing the usual form, *Accipe, frater (soror)*, etc.

28. If the person continues to live, does the priest supply the omitted prayers?

No (but at once administers Extreme Unction).

29. If the person dies before being able to swallow the sacred Species?

- (1) The priest takes it reverently from his tongue;

- (2) wraps it in the corporal or puts it in some vessel (not in the pyx);
- (3) takes it with him to the church;
- (4) puts it in some secure place near the tabernacle or in the sacristy (in a separate vessel) *donec corrumpatur*, after which it is put in the *sacrarium*.

G.—DISTRIBUTION OF COMMUNION OUTSIDE THE MASS

30. How is communion distributed outside the Mass?

- (1) Two candles are lighted on the altar;
- (2) a burse of the color of the feast or white, and containing the corporal, is either placed on the altar or carried by the priest;
- (3) a small vessel with water and a little towel for purifying the priest's fingers after the distribution of the Blessed Sacrament is placed on the altar.

31. How does the priest proceed?

- (1) He washes his hands in the sacristy;

- (2) puts on surplice and stole (color of the day or white);
- (3) goes to the altar (*capite tecto, manibus junctis nisi deferat bursam*);
- (4) genuflects, and prays a moment at the foot of the altar;
- (5) ascends the steps and unfolds the corporal;
- (6) takes the ciborium from the tabernacle;
- (7) waits until the server has recited the *Confiteor*; then turns to say *Miserereatur vestri*, etc. (always in the plural, "vestri," even if communion is distributed to one person);
- (8) takes ciborium, turns to the people, and holding a Host in his right hand above the ciborium, says: *Ecce Agnus Dei, ecce qui tollit peccata mundi. — Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea* (thrice);

(9) descends, and beginning at the Epistle side, distributes communion, saying: *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen;*

(10) returns to the altar, deposits ciborium on the corporal, genuflects, covers the ciborium ;

(11) purifies his fingers, whilst he says

(12) (*alta voce*) the antiphon: *O Sacrum Convivium in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futuræ gloriæ nobis pignus datur.*

— *Panem de cœlo præstitisti eis: Omne delectamentum in se habentem. Dominus vobis cum, etc.* — *Oremus: Deus qui nobis sub sacramento mirabili, etc.* (during Paschal time *Alleluja* is added to the versicle, and the prayer is: *Oremus: Spiritum nobis, Domine tue charitatis infunde, ut quos Sacramentis paschalibus satiasti, tua facias pietate concordes. Per Christum Dominum nostrum. Amen*);

(13) puts ciborium in tabernacle; genuflects, and closes tabernacle door;

(14) turns toward the people and blesses them, saying (*alta voce*), *Benedictio Dei omnipotentis*, etc.,

(15) folds corporal; puts it in the burse; returns to the sacristy, after the usual genuflection at the foot of the altar.

[N.B. — (1) The blessing is to be given whenever communion is distributed outside Mass, even during Exposition of the Blessed Sacrament;

(2) the priest does *not* kiss the altar before giving the blessing;

(3) the blessing is not given with the ciborium;

(4) the ablution is either consumed in a subsequent Mass or poured into the *sacrarium*.]

H.—COMMUNION IMMEDIATELY BEFORE

OR AFTER MASS

32. May communion be distributed immediately before or after Mass?

(1) Yes, whenever there is a reasonable cause;

(2) even before or after requiem Masses,

in which case the celebrant omits the blessing, and the *Alleluja* in Paschal time;

(3) communion may be distributed by a priest at the altar on which the tabernacle is located when he passes it on his way to say Mass at some other altar.

33. How is this done?

The priest, fully vested for Mass, proceeds to the altar of the Blessed Sacrament, places the chalice on the table of the altar, toward the Gospel side, takes the corporal from the burse, and unfolds it; then opens the tabernacle, and proceeds in the manner described for distributing communion *extra Missam*.

VII

EXTREME UNCTION

A.—HOLY OILS

1. Where are the holy oils to be kept?

- (1) In the church (as a rule); or
- (2) in the sacristy; or

(3) in the house, if the church be too far away, and there is probable danger that the oils may not always be at hand when needed;

(4) in a closet, clean and suitable for the purpose;

(5) in a silver vessel, wrapped in a case lined with violet silk, and so made that it may be suspended from the neck.

B.—THE ANOINTING

2. How is the anointing done?

(1) On each of the sense-organs, beginning at the right side (of the sick person);

(2) in the form of a cross;

(3) made by inserting the inner part of the thumb into the oil before each unction (*nisi sensus sit duplex*);

(4) immediately wiping off each unction with a fresh piece of cotton.

[N.B.—If the sick person lacks any organ, such as a hand, a foot, etc., the unction is applied to the nearest part.]

C.—PREPARATION

3. What things should be prepared in the room of the person to be anointed?

- (1) Table with clean white cover;
- (2) crucifix;
- (3) wax candle;
- (4) plate with six small balls of cotton;
- (5) blessed water and sprinkler;
- (6) a small piece of soft bread to wipe the oil from the fingers; a basin for washing the hands after the ceremony, and a towel.

4. How does the priest proceed to the sick chamber?

- (1) He provides himself with Ritual and oil-stocks;
- (2) which latter he suspends from his neck, and promptly and reverently goes to the house of the sick person.

5. Arrived at the house,

- (1) he says as he enters: *Pax huic domui et omnibus habitantibus in ea;*

- (2) deposits the holy oils on the table;
- (3) puts on the violet stole (surplice also if customary);
- (4) offers the crucifix to be kissed by the patient;
- (5) sprinkles him, and those assisting, with holy water, saying:
Asperges me, Domine, hyssopo, et munda bor: lavabis me, et super nivem dealbabor.
- (6) hears the sick person's confession (if need be);
- (7) briefly explains the virtue and grace of the Sacrament of Extreme Unction;
- (8) prays aloud that the person to be anointed may obtain the full benefit of the Sacrament.

6. Taking the Ritual, he says:

*Adjutorium nostrum in nomine Domini,
qui fecit cælum et terram. — Dominus vobis-
cum, et cum spiritu tuo.* Then follow three
orations as in the Ritual. After this the
Confiteor is said by the sick person or the at-
tendant. The priest says *Misereatur tui*, etc.

7. How is Extreme Unction administered?

(1) *In nomine Patris **+** et Filii **+** et Spiritus **+** sancti, extinguatur in te omnis virtus diaboli, per impositionem manuum nostrarum et per invocationem omnium sanctorum Angelorum, Archangelorum, Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum, atque omnium simul Sanctorum. Amen.*

(2) Having placed book, candle, and cotton pieces in a convenient position,

(3) he takes the oil-stock from its case in his left hand, and

(4) anoints each organ (beginning at the right side, and immediately after each unction wipes off the oil).

(5) The order of the unction is as follows:

(a) Upon the eyelids of the closed eyes whilst he says: *Per istam sanctam unctionem **+** et suam piissimam misericordiam, indulget tibi Dominus quidquid per visum deliquisti. Amen.*

(b) The lobes of the ears: *Per istam sanctam unctionem **†**, et . . . quidquid per AUDITUM deliquisti. Amen.*

(c) The extremity of the nose, or on each of the nostrils: *Per istam sanctam unctionem **†**, et . . . quidquid per ODORATUM deliquisti. Amen.*

(d) The compressed lips: *Per istam sanctam unctionem **†**, et . . . quidquid per GUSTUM et LOCUTIONEM deliquisti. Amen.*

(e) The hands (the palms of the hands in the case of lay persons, the outside of the hands in the case of priests): *Per istam sanctam unctionem **†**, et . . . quidquid per TACTUM deliquisti. Amen.*

(f) The feet (the instep or the sole): *Per istam sanctam unctionem **†**, et . . . quidquid per GRESSUM deliquisti. Amen.*

It is not customary to anoint the loins, but the form and prayer given in the Ritual are to be retained in the official text: *Per istam sanctam unctionem et suam piissi-*

mam misericordiam indulgeat tibi Dominus quidquid per LUMBORUM delectationem deliquisti. Amen.

(6) Having placed the oil-stock on the table, he cleanses his fingers (removing the oil with the piece of bread, then with water);

(7) closes the oil-stocks;

(8) recites the prayers which follow in the Ritual: *Kyrie, eleison,*, etc. *Oremus: Domine Deus . . . Oremus: Respice, quæsumus . . . Oremus: Domine sancte. . . .*

(9) Then he briefly admonishes the sick person to resignation, and makes an act of thanksgiving with those present for the graces of the Sacrament.

NOTA.—If there be no crucifix and blessed water in the sick man's house, the priest should provide them.

In case of approaching death the priest is to recite the *Commendatio animæ* (which follows in the Ritual after the *Ritus Benedictionis Apostolicæ*, Tit. V., cap. 7), with the dying. See Chap. IX., p. 109.

(10) Before leaving the house of the sick the priest gathers the pieces of cotton used in the anointing. These he burns either in the house of the sick, or at the church ; the ashes are thrown in the *sacrarium*.

D.—EXTREME UNCTION IN CASE OF IMMINENT DEATH

8. What must a priest do if called to a sick person and finds the same to be near death ?

(1) He immediately gives sacramental absolution, saying : *Ego te absolvo ab omnibus censuris et peccatis in nomine Patris*  *et Filii et Spiritus sancti.* *Amen.*

(2) Then he recites the *Confiteor*, *Misereatur*, and *Indulgentiam*, and begins at once with the form preceding the unctions : *In nomine Patris*  *et Filii*  *et Spiritus*  *sancti, extinguatur in te,* etc., or,

(3) if there be danger in delay, he begins at the words : *Per istam s. unctionem*, etc.,

anointing each of the senses, as directed in the Ritual; or,

(4) if the death seem immediately instant, anoints the forehead, saying: *Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti per omnes sensus tuos. Amen*, or,

(5) *Per istam sanctam unctionem, et suam piissimam misericordiam, indulgeat tibi Dominus quidquid deliquisti per sensus, visum, auditum, odoratum, gustum, et tactum. Amen.*

NOTA.—In urgent cases the sacred oil is wiped off after all the unctions have been performed. If the patient survive, the unction of the separate senses, previously omitted, may be supplied. In this case the form is: *Si nondum es hoc sacramento refectus—per istam sanctam unctionem, etc.* The words *Si nondum es, etc.*, are said only before the first unction.

9. If the sick person dies during the anointing?

The priest proceeds at once with the *Subvenite Sancti Dei*.

10. If the priest be in doubt whether the patient is living or dead?

- (1) He anoints him *sub conditione*;
- (2) saying: *Si vivis — per istam*, etc.

11. What if the dying person regains strength after having been anointed by the short form?

The omitted prayers are supplied. First those that precede the unction, then those that follow.

12. Is it a *grave peccatum* to omit the prayers of the Ritual except in cases of necessity?

If it be done through culpable negligence, theologians hold it to be "*sine dubio mortale*."

E.—EXTREME UNCTION IN CONTAGIOUS DISEASES

13. How is the priest to act in cases of contagious disease?

(1) Ordinarily speaking he is not to omit any of the rites and ceremonies prescribed

in the Ritual, except he feel that the contact and delay with the infected patient subject him to positive danger of life.

(2) In such cases only is he at liberty to use the short form and anoint the *five* senses "per modum unius." *The unction of the feet* is usually omitted in all cases in which it would expose the patient to grave inconvenience or prove dangerous to the attendants in contagious disease by reason of the delay, etc.

(3) A separate oil-stock should be used for the administration of Extreme Unction in cases of contagious disease.

(4) The use of cotton or other medium to protect the thumb against the touch of the disease is permitted, though hardly necessary and rarely advisable. In very virulent cases, where the surface is putrid, the same material should not be dipped into the sacred oils, at least not without being disinfected thoroughly before being used for other patients.

F.—ADMINISTRATION OF VIATICUM AND
EXTREME UNCTION TOGETHER

14. What order is to be observed when both Sacraments are administered together?

(1) The usual preparation having been made—

(2) the Blessed Sacrament is administered in the form of Viaticum;

(3) the remaining ceremonies for administering Viaticum are carried out as far as the closing of the pyx and the giving of the ablation to the patient with the prayer, *Domine sancte Pater omnipotens*, following. Then

(4) the priest assumes the violet stole instead of the white; and

(5) administers Extreme Unction in the ordinary way prescribed in the Ritual;

(6) omitting only the *Pax huic domui*, etc., the *Asperges*, etc. The *Confiteor* is repeated.

(7) In urgent cases he administers both Sacraments by the short rite given above,

and omits all that is not essential to valid administration.

(8) When death is imminent, the indulgence “*in articulo mortis*” is given at once, as directed in the next chapter.

(9) Should a person be dying, the *Commendatio animæ*, as directed in Chap. IX., is made immediately.

(10) The blessing either with the pyx containing the sacred Host, or (if there be no sacred Host in the pyx) the ordinary Benediction, *Benedictio omnipotentis Dei Patris  et Filii et Spiritus sancti descendat super vos et maneat semper. Amen*, is given by the priest before he leaves.

15. When a number of persons receive Extreme Unction?

(1) All the rites prescribed in the Ritual, as given above, are performed over each of the sick separately, but

(2) the prayers and psalms are recited in the plural number for all.

VIII

THE APOSTOLIC BLESSING "IN ARTICULO MORTIS"

1. The Apostolic Blessing by which the plenary indulgence "in articulo mortis" is granted is a privilege which on the part of the priest

- (1) requires a special faculty ;
- (2) to be exercised within the limits of ordinary jurisdiction ;
- (3) but when once it has been granted by the Ordinary it becomes part of the regular pastoral functions to be exercised by the priest who has received it until it is expressly revoked by the bishop.

(4) As a rule it is to be administered according to the full form prescribed in the Ritual.

(5) The *Confiteor*, *Misereatur*, and *Indulgenciam* should be repeated before imparting the Apostolic Blessing.

(6) In case of immediate urgency it is sufficient to say: *Ego facultate mihi ab Apostolica Sede tributa, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo. — In nomine Patris  et Filii et Spiritus sancti. Amen.*

2. To what class of sick persons is this blessing imparted ?

To those who are in danger of death, unless they are excommunicated or impenitent; that is, generally, to any one to whom Extreme Unction or Viaticum may be administered.

3. What are the particular conditions required for gaining the indulgence ?

(1) Sickness involving actual danger of death ;

(2) presumable state of grace ;

(3) confession, or, at least, an act of contrition ;

(4) the invocation, at least *mentally*, of the holy name of “Jesus” ;

- (5) the supposed intention (at least habitual) of receiving the indulgence;
- (6) resignation in accepting death as a penalty for sin according to God's will.

NOTA.—In the case of unconscious patients these requisites cannot always be explicitly verified, but if they can be supposed to exist the indulgence should be imparted.

4. Can the last blessing be repeated?

Yes, like Extreme Unction, when, after recovery, the immediate danger of death returns.

5. May this blessing be given by several priests to the same person in the same "articulo mortis"?

No. The blessing is imparted by one priest, at the time when death is supposed to be imminent. (S. I. Cong. 18 Mar. 1879; S. R. Cong. 7 Mai. 1882; Breve Pont. 7 Jul. 1882.)

IX

THE “COMMENDATIO ANIMÆ” AT THE
HOUR OF DEATH

1. When is the “*Commendatio animæ*” to be recited?

At the approach of the last agony.

N.B.—Sacerdos morientem (etiam diutius agonizantem) *sine necessitate* deserere non debet.

2. What order is to be followed?

(1) The priest entering the house says:
Pax huic domui, et omnibus habitantibus in ea;

(2) sprinkles holy water upon the sick, saying: *Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor;*

(3) gives the crucifix (*deosculandum*) to the dying;

(4) lights the blessed candle and puts it in the hands of the dying person;

(5) puts on surplice and (violet) stole, unless circumstances advise otherwise;

(6) invites those present to join him in prayer, and suggests devout aspirations and pious intentions to the dying person.

(7) Then he kneels down and recites aloud the Litany and other prayers found in the Ritual or prayer-book, up to the moment of death.

(8) As soon as the signs of the last agony indicate approaching death, he says: *Proficiscere anima christiana, de hoc mundo*, etc., as in the Ritual, down to *Delicta juventutis et ignorantias ejus*, etc.

(9) The remaining prayers may be said as time and circumstances permit.

3. How is the body disposed after death ?

(1) The eyes and mouth are gently closed;

(2) the body is washed ;

(3) the limbs stretched, the face turned heavenward ;

(4) the corpse is wrapped in a white shroud, etc.;

(5) a small crucifix is placed on the breast ;

- (6) the body is placed in a room in which
 - (a) one or more lights are kept burning;
 - (b) a glass of blessed water placed by the side of the dead, that the body may be sprinkled at intervals;
 - (c) some persons should remain with the body in prayer.

NOTA.—These arrangements are not properly the duty of the priest, but of those who have charge of the dead.

X

RITES FOR THE DEAD

A.—FUNERAL OBSEQUIES

1. What obligation has the rector of a church with regard to funerals?

- (1) to perform the customary ceremonies in the manner prescribed by the Ritual;
- (2) to do so promptly and with reverence;
- (3) without cavilling about the stipend; or without exacting any remuneration from those who are poor.

2. What rights has the rector of a church with regard to funerals?

(1) The right to perform obsequies over his parishioners in his own church;

(2) even if they die outside the parish, provided the corpse can be brought to the parish church;

(3) to assist at the obsequies of his parishioners when they are buried in another parish; in this case he has the right to perform the service of the Ritual at the coffin in the house of the dead, but the rites prescribed to be performed in the church belong to the rector of the place where the body is buried;

(4) to retain the stipend offered on the occasion, unless the Diocesan statutes provide otherwise. To exact the same before agreeing to perform the rites of the Church, or to make their payment a *conditio sine qua non*, is forbidden by the canons. These canons provide that if the parish priest

refuse to perform the funeral rites unless he receive in advance the customary stipend, any other pastor may lawfully hold the funeral in his own church.

(5) When the rites are performed in two churches in succession the perquisites are apportioned in such a way that the parish church obtains the principal part.

(6) In case of the death of a priest, the funeral rites are performed either by

(a) the priest who takes his place in the administration of the parish, or by

(b) the rector of the neighboring parish, or

(c) by some priest especially designated by the Ordinary, according to the custom of the place.

B.—PLACE OF BURIAL

3. To whom belongs the right of choosing the place of burial?

(1) Every one of the faithful has the

right to designate his or her own place of burial;

(2) when no special choice has been made, the parish cemetery is the place of burial;

(3) Religious who have made simple vows are governed by the ordinary law; Regulars exempt follow the law contained in their Constitution.

(4) Persons who die in hospitals are to be buried in the cemetery of the parish where they have had domicile.

4. The particular place of burial is to be either in

(1) the church, at some distance from the altar; or

(2) the cemetery.

(3) All graves which are blessed and lie outside churches or regular cemeteries are to be marked by a cross to indicate their Christian character.

(4) The graves of clerics should be separated from those of the laity.

(5) Priests should be buried with the head toward the east, or, if the tomb be in the church, with the head toward the altar. The reverse is the rule with the laity.

(6) No corpse buried in a blessed place may be disinterred without permission from the Ordinary.

5. How are cemeteries to be arranged ?

(1) They are to be enclosed by a protecting fence;

(2) to have a large crucifix in the centre;

(3) to have neither fruit trees, or anything that may occasion their being utilized for profane purposes;

(4) to have a separate plot assigned for the unbaptized and those to whom Christian burial with the rites of the Church cannot be given.

C. — TIME OF BURIAL

6. When is the body to be buried ?

(1) Not until the time prescribed by the

civil or ecclesiastical law has elapsed after the death of the person to be buried;

(2) with the prescribed ceremonies of the Church and, if possible, after the celebration of Mass;

(3) never at night, unless in case of necessity and by the permission of the Ordinary.

7. When may the solemn obsequies take place?

On all days of the year, except during the *Triduum Sacrum* of Holy Week, that is Holy Thursday, Good Friday, and Holy Saturday, afternoon; during this time the office and the prayers for the dead may be recited privately. During Exposition of the Blessed Sacrament *ob publicam causam* (such as Forty Hours' Adoration), the obsequies are likewise performed without chant, and, if possible, in a separate chapel where the devotion of the Blessed Sacrament is not interfered with.

D.—THE FUNERAL MASS

8. Is the Mass a regular accompaniment of funerals?

Yes, unless necessity or the solemnity of the feast prevent it.

9. Is the priest obliged to say Mass for the deceased who are too poor to offer the customary stipend?

Apart from the law of charity and the command of the bishop, the priest is not obliged to apply the Mass for the intention of the poor, but this should not cause the Mass to be omitted, unless it be for other grave reasons. The canons ordain that there be a fund for this purpose if the priest cannot supply the Mass gratis.

E.—THE OFFICE OF THE DEAD

10. What are the general rules for the recitation of the Office of the Dead?

(1) There is no strict obligation to recite the Canonical Office of the Dead;

(2) but when it is recited, either the whole Office or one Nocturn together with Lauds should be chanted.

(3) At the end of each psalm the versicle *Requiem aeternam dona eis, Domine, et lux perpetua luceat eis* is added, in place of the *Gloria Patri*.

(4) The celebrant should wear surplice and black stole.

11. Why are the lights to be lit about the coffin during the chanting of the Office?

In threefold signification of homage to the departed, supplication for his eternal repose, and as a symbol of the life that has vanished and the faith that illuminates it on the way to heaven.

F.—CUSTOMS

12. What are the general rules for observance of ceremonies on occasion of funeral obsequies?

Everything is to be observed that is pre-

scribed in the Roman Ritual, according to the custom and manner becoming place and persons and times.

13. May special local customs be retained?

(1) Yes, provided they are conformable to the Ritual; *e.g.* where the custom of giving the absolution on anniversaries or the month's mind exists, it is not to be omitted.

(2) No custom which is contrary to the Rubrics can be lawfully introduced or maintained.

(3) Customs not contrary to the Ritual yet not entirely conformable to the Rubrics may at times be tolerated if their immediate removal would occasion scandal or other grave evils.

(4) Customs that are evident abuses are always to be abrogated — *sed prudenter*.

(5) As a general rule the Church discountenances additions of every kind to the Rubrics, whilst she occasionally condones omissions for some good reason.

G.—SOLEMN EXEQUIES*(a) Preparation*

14. Why is the bell to be tolled on occasion of a funeral ?

- (1) To give notice to the priest and the faithful who are to attend the funeral ;
- (2) to invite to prayer those who cannot attend ;
- (3) the ringing of the bells which are consecrated is moreover regarded as a sacramental, which invites God's blessing.

15. In what order are the processions on occasion of funerals to be formed ?

- (1) First, the Confraternities of the laity ;
- (2) next, an acolyte bearing the aspersorium with blessed water ;
- (3) a cross-bearer between two torch-bearers ;
- (4) the members of Religious Orders ;
- (5) the secular clergy vested in cassock and surplice and wearing the biretum ;

(6) the celebrant, in surplice, stole, and black *pluviale* (the Cathedral Chapter, if attending, follow the celebrant);

(7) the coffin or hearse;

(8) the laity.

(b) *In the Church*

16. The following order of proceedings is observed :

(1) The coffin is placed in the centre aisle, near the main altar;

(2) the Office of the Dead is then recited (chanted); followed by

(3) the Mass.

(4) The sermon (if required) is preached without surplice or stole; but if it is delivered by the celebrant, he retains the alb and stole (and cope).

(5) The last absolution.

17. How is the Absolution given ?

(1) The celebrant at the end of the Mass takes off chasuble and maniple, and

puts on the cope (Absolution is to be given by the celebrant of the Mass) only the Bishop acting as the Ordinary may take his place. (Decret. 12 Aug., 1854.)

(2) the subdeacon (without biretum) takes the large cross ; and proceeds with

(3) the ministers in order to the altar, where they make the customary reverence in the centre ; the cross and torch bearers do not genuflect ;

(4) the celebrant takes his stand at the foot of the corpse opposite the subdeacon ; but when the corpse is not actually present the celebrant stands between the altar and the catafalque ;

(5) the celebrant begins the *Non intres*, to which the chanters and the clergy respond ;

(6) incense is placed in the censer and blessed (without the usual kiss) ;

(7) *Kyrie*, etc., *Pater noster*, etc. ;

(8) the celebrant goes to the right around the coffin, sprinkling holy water and incens-

ing thrice; whenever the celebrant bows to the altar or to the cross held by the sub-deacon, the deacon genuflects.

(c) *In the Cemetery*

18. What order is to be observed in the cemetery?

(1) Whilst the body is being carried out of the church the choir chants the antiphon *In Paradisum*; as the procession arrives in the cemetery,

(2) the coffin is deposited near the grave;

(3) the grave, if not previously blessed, is then blessed;

(4) then the antiphon *Ego sum*, together with the hymn *Benedictus* and the *Kyrie eleison* are chanted by the celebrant;

(5) the celebrant intones *Pater noster* and sprinkles the coffin with holy water, whilst he completes the *Pater noster*;

(6) the celebrant continues *Et ne nos inducas* to the end as in the Ritual;

(7) the corpse is lowered into the grave; after which the procession forms, and

(8) all return to the sacristy, reciting the antiphon *Si iniquitates*, with the Psalm *De profundis*.

[N.B. 1. If the celebrant does not accompany the funeral to the cemetery, the entire ceremony is completed in the church.

2. If the body is not brought to the church, the antiphon *In Paradisum* is omitted.

3. The portion beginning *Ego sum resurrectio*, following the *Benedictus* down to the end of the prayer and response, is never to be omitted.

4. When there are several corpses the funeral rites are to be performed over each one separately, except in case of necessity; although the prayers which apply to all may be said only once.]

19. How is absolution given when the corpse is absent?

(1) If the corpse is not present, the absolution is not obligatory; but

(2) it may be given on all occasions when a requiem Mass is permitted by the general rubrics.

(3) If the deceased be a bishop or priest, the title is to be expressed in the oration.

H.—THE ABSOLUTION OF THE CORPSE

20. What is required for the performance of the absolution?

There should be at least three (if possible, four) altar boys:

- (a) carrying the cross;
- (b) the aspersorium;
- (c) the thurible;
- (d) the book.

[N.B. 1. The rites set apart for the commemoration of the dead on the third, seventh, thirtieth day, and on the anniversary, are not obligatory.

2. The Absolution after Mass is to be given by the celebrant of the Mass, unless the Ordinary of the Diocese should perform it.

3. One Absolution is given in ordinary cases; but five in the obsequies of bishops.]

I.—FUNERALS OF CHILDREN

21. In the burial of children is there any distinction to be made?

A distinction is to be made between

(1) unbaptized children;

(2) baptized children having died before the use of reason (under which head are also included the insane);

(3) baptized children having attained their full use of reason.

22. How are unbaptized children buried?

They are buried without any services, in unblessed ground. (Children born of Catholic parents may be buried with the parents in consecrated ground; in case of doubtfully valid baptism the child is also buried in consecrated ground.)

23. How are children who have arrived at the use of reason buried?

They are buried with the usual rite for adults.

24. How are children buried that have been baptized and who die before the use of reason?

(1) They are buried in a place set apart for the innocents;

(2) the bells are not tolled, but rung in a joyous tone;

(3) the Mass is *de festo*, or if the Rubrics permit it *de angelis*, or some other votive Mass.

(4) This Mass does *not* enjoy the rubrical privileges of requiem Masses *in die obitus*.

NOTA.—If the Office of the Dead should be recited on the occasion of a child's obsequies the psalms end with the *Gloria Patri* (not *Requiem æternam*).

2. The liturgical color of the Office is white.
3. The cross carried by the acolyte is a small one without a staff.

XI

THE CELEBRATION OF THE SACRAMENT OF MATRIMONY

A.—THE CEREMONIAL

1. In the celebration of nuptials the Church distinguishes two separate actions :

(1) The official witnessing act of the marriage rite; and

(2) the blessing of the nuptials.

2. The witnessing of the marriage rite takes place

outside the Mass, according to the form given in the Ritual.

3. The blessing of the nuptials takes place in the Mass *pro Sponsis*, from which it may never be lawfully detached.

4. When may the blessing (together with the Mass *pro Sponsis*) be given?

At any time during the year, except from the first Sunday of Advent to the Epiphany, and from Ash Wednesday to Low Sunday, both inclusive.

5. How are nuptials to be celebrated during this forbidden time?

Privately; that is, without the nuptial blessing imparted in the regular nuptial Mass.

6. To whom does the right of this function belong?

To the pastor, who is to perform it in

church, at the altar, and in presence of witnesses.

7. How does he proceed?

(1) The priest, vested in surplice and white stole, or

(2) (if the rite immediately precede the ordinary Mass) vested as for Mass (leaving the maniple aside until after the marriage rite), accompanied by a server vested in surplice,

(3) goes to the sanctuary;

(4) places himself so as to face the bridal couple, who kneel in front of the sanctuary rail or within the sanctuary in front of the altar;

(5) the bridegroom at the right of the bride;

(6) the witnesses stand at each side, behind the bridal couple.

(7) The celebrant asks first the bridegroom, then the bride, separately, for their mutual consent: *N. vis accipere N. hic*

præsentem in tuam legitimam uxorem (tuum legitimum maritum) juxta ritum sanctæ matris Ecclesiæ? To which they answer in turn: *Volo.*

The questions are said according to the local custom and in the vernacular.

(8) The priest then bids the bridal couple join their right hands whilst he says: *Ego conjungo vos in matrimonium. In nomine Patris **†** et Filii et Spiritus sancti. Amen.*

(9) He then sprinkles them with holy water; after which

(10) he blesses the wedding ring, *Adiutorium nostrum in nomine Domini, etc. Oremus: Benedic **†** Domine, annulum, etc.,* and hands the ring blessed to the groom.

8. What is to be noted regarding the wedding ring?

(1) The blessing is for the bride's ring only;

(2) which ring is to be given to her by the bridegroom.

(3) A ring once blessed (for a first marriage) is not blessed anew;

(4) but if the first ring be lost, a new one may be blessed, outside the marriage ceremony.

B.—SOLEMN BLESSING OF NUPTIALS

9. Which is the solemn blessing of the nuptials?

That blessing which is imparted in the Mass called the *Missa pro Sponso et Sponsa*.

10. What is to be noted concerning this blessing?

(1) That it is to be given at all first marriages;

(2) that it may be given, though not prescribed, for the first nuptials of a bride to a widower;

(3) that it cannot lawfully be given at second nuptials if the woman's first nuptials were blessed.

11. May this blessing be given outside of Mass?

Never. But the celebrant of the Mass who gives this blessing need not perform the rite of witnessing and receiving the consent of the bride and groom, which is given immediately before the Mass. This rite may be performed separately and by another priest, before the Mass, according to the form prescribed in the Ritual.

12. How is this Mass *pro Sponso et Sponsa* celebrated ?

According to the simple rite, *i.e.*,

- (1) with at least three orations, as follows :
 - (a) *de votiva*.
 - (b) *de die*.
 - (c) the oration which, according to the Ordo, immediately follows the *oratio de die*;
- (2) without *Gloria* and *Credo* ;
- (3) in white vestments.

13. When may this Mass *not* be celebrated ?

- (1) During the forbidden times (*tempus clausum*) already specified ;

- (2) on Sundays and holydays of obligation;
- (3) double feasts of the Class I. and Class II., or equivalents;
- (4) Octaves of the Epiphany and of Pentecost;
- (5) Vigil of Pentecost;
- (6) On the octave of Corpus Christi;
- (7) on ferials and feasts which by privilege exclude feasts of Class II.;
- (8) Rogation days, in parochial churches in which only *one* Mass is celebrated and where the procession takes place;
- (9) All Souls' Day, if the Office of the Dead is publicly chanted in the church.

14. On these days what Mass is to be said?

- (1) The Mass of the day;
- (2) with a commemoration from the *Missa pro Sponso et Sponsa*;
- (3) under a separate conclusion;
- (4) after all the orations of the day; but

(5) before the *orationes imperatae* (if there be any).

15. Is the commemoration *pro Sponso et Sponsa* omitted at any time?

During the forbidden times (*tempus clausum*);

"Temporibus prohibitis nuptiæ quidem celebrari possunt de licentia Episcopi, at sine solemnitate, ideoque privatim, et omissis Missa et benedictione. Neque iisdem temporibus commemoratio 'pro sponsis' fieri potest in Missa occurrente." (Decret. 30 Jun., 1896.)

16. How is the nuptial blessing in the Mass given?

(1) After the *Pater noster* in the Mass the celebrant genuflects and moves to the Epistle side of the altar;

(2) whilst the newly married couple approach the altar and kneel;

(3) the celebrant turns to them and reads the two orations found in the Mass *pro Sponso et Sponsa*.

(4) After this the bride and groom return to their places, and

(5) the celebrant genuflects in the centre and continues the Mass at the *Libera nos Domine.*

(6) Toward the end of the Mass, after the *Benedicamus* (or the *Ita missa est*) the celebrant again goes to the Epistle side;

(7) turns to the bride and groom, who kneel on the lowest step of the altar, and recites the prayer (omitting *Oremus*) found in the Mass *pro Sponso et Sponsa.*

(8) The priest then briefly addresses the newly married couple on the obligations of their new state; after which

(9) he returns to the centre of the altar, saying: *Placeat*, etc., and finishes the Mass.

[N.B. The prayer of the nuptial blessing may be recited over several bridal couples together without any change.]

C.—MIXED MARRIAGES

17. How are marriages between Catholics and non-Catholics celebrated ?

- (1) Outside the church ;
- (2) without the nuptial blessing, and without any distinctly liturgical ceremonial ;
- (3) the priest simply assists as authorized witness of the solemn mutual contract, with becoming dignity, and admonishing the parties to be faithful to the sacred promise, as the Ritual directs.

18. May he wear the cassock and biretum ?

Undoubtedly, because it is the ordinary dress of his profession.

19. Are the banns published in the case of mixed marriages ?

No ; because the Church is not supposed to take notice of the marriage as a sacred rite, although her minister attests it as a solemn mutual contract involving rights and duties.

20. What other requisites must be provided in the case of mixed marriages?

According to the Pontifical Instruction *Et si SS. Dominus* (Nov. 15, 1858), the following promises must be explicitly made, either in writing or in some other form which guarantees their being kept:

- (1) That religious freedom of the Catholic party will not be interfered with, so as not to impede the full exercise of the duties imposed by the Church;
- (2) that the Catholic will by every legitimate means endeavor to lead the non-Catholic party to a knowledge and practice of the true faith;
- (3) that the children, male and female, of the union will be brought up in the Catholic religion.

XII

THE BLESSING OF A MOTHER AFTER
CHILDBIRTH (CHURCHING)

1. How is the blessing after childbirth, called "churching" imparted?

(1) The blessing is given to the mother after recovery from childbirth;

(2) as soon as she is able to go to church;

(3) in order that she may give thanks for the happy delivery; and

(4) offer her infant to God. (Hence she should bring the child with her, if possible.)

2. Is this blessing obligatory?

No; but it is a most laudable custom.

3. How is it imparted?

(1) The mother kneels in the vestibule (properly at the threshold of the church) or some other convenient place;

(2) holding a lighted candle.

(3) The priest vested in surplice and white stole, stands before her; and

(4) sprinkles her with holy water in the form of a cross; and then

(5) says: *Adjutorium nostrum in nomine Domini; qui fecit cœlum et terram*, then recites the antiphon *Hæc accipiet* with the Psalm (XXIII.) *Domini est terra*. After finishing the Psalm with the antiphon repeated, he

(6) offers her the left extremity of the stole, by which he leads her into the church, up to the altar, saying, *Ingredere in templum Dei, adora Filium beatæ Mariæ Virginis, qui tibi fœcunditatem tribuit prolis.*

(7) Arrived at the altar, the mother kneels, and the priest, turning to her, recites: *Kyrie, eleison, Christe, eleison, Kyrie, eleison, Pater noster*, etc., and the prayer *Onnipotens, sempiterne Deus.*

(8) After this he again sprinkles her with holy water in the form of a cross; and says:

(9) *Pax, et benedictio Dei omnipotentis,
Patris  et Filii, et Spiritus sancti, descendat super te, et maneat semper. Amen.*

[N.B.— This blessing can be given only in the church or in a place where Mass is celebrated.]

XIII

“DUPLICATING” OR SAYING TWO MASSES

1. What conditions are required to permit a priest to say regularly two Masses on the same day?

- (1) The necessity of the faithful; and
- (2) the absence, at the same time, of another priest who can supply the second Mass;

(3) the permission of the Ordinary.

2. What is deemed the necessity of the faithful?

Circumstances under which one Mass would be insufficient to permit the entire congregation to fulfil the precept of the Church, e.g.,

- (1) considerable distance from the place where the one Mass is celebrated ;
- (2) the inconvenient hour at which Mass is said to suit any considerable portion of the congregation ;
- (3) the incapacity of the place to accommodate the entire congregation so that a considerable number of the faithful (who are bound by the precept) would remain without Mass.

3. What is deemed a considerable distance and number ?

(1) As to distance no common standard can be assigned. The conveniences of travel, the conditions of the roads and climate, the average age and customs of the people, must be considered and submitted to the judgment of the Ordinary.

(2) As to the number of the faithful required to permit a priest to duplicate for their benefit, various decisions of the S. Congregation indicate that the Ordinary is

justified in allowing a priest to duplicate if from ten to twenty persons would otherwise be regularly prevented from hearing Mass on Sundays and holydays.

4. In churches where there are several priests may one or all duplicate ?

If it be necessary for the convenience of the faithful in the above-mentioned sense, and with the permission of the Ordinary.

5. How does the Ordinary grant the permission to duplicate ?

(1) By special faculty which he receives from the Holy See ; hence not at absolute discretion or indefinitely ;

(2) for Sundays and holydays of obligation only ;

(3) not as a personal privilege to a priest, but in view of the definite needs of the faithful.

6. What rules are to be observed in regard to stipends for duplicating ?

(1) No priest may accept two stipends for

the two Masses (that is, one for each), unless he have a special Apostolic Indult which is sometimes granted to poor missionaries.

(2) This rule holds even if a priest intended to bestow the second stipend in charity.

(3) But priests who belong to some charitable confraternity whose members mutually pledge themselves to offer periodically a Mass according to the intention of the society may apply the second of these Masses for this intention, and accept a stipend for the first.

(4) Pastors who are canonically appointed *parochi* and therefore bound *ex justitia vel officio* to say one Mass for their congregation may not accept a stipend for the second Mass.

(5) But missionary rectors (whether they be irremovable or not) are not so bound, although, *ex decentia charitatis* which they owe to the flock that sustains them, they are advised not to accept a stipend for either one of the Masses.

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